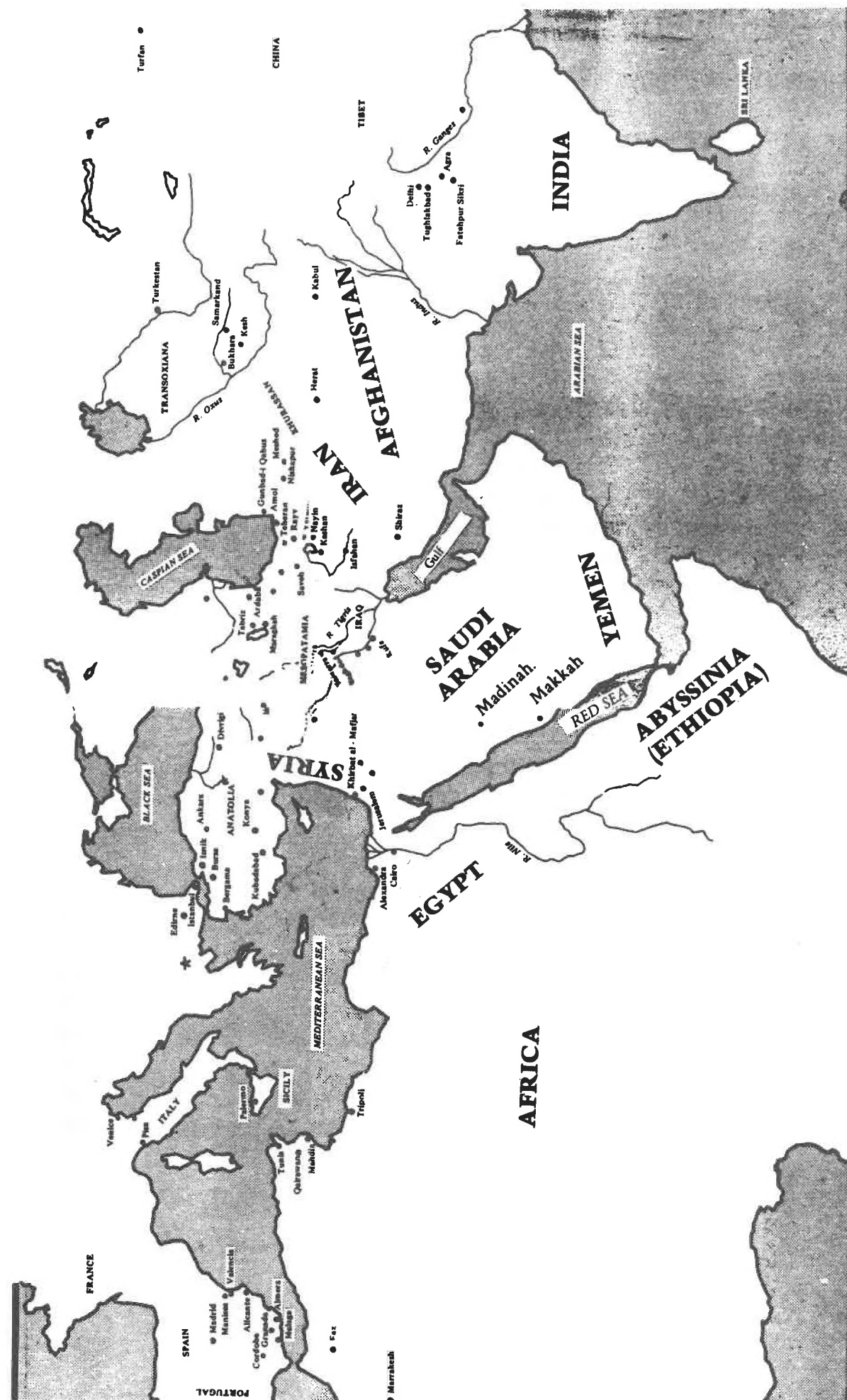


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LESSON 1

RECEPTION IN MADINAH

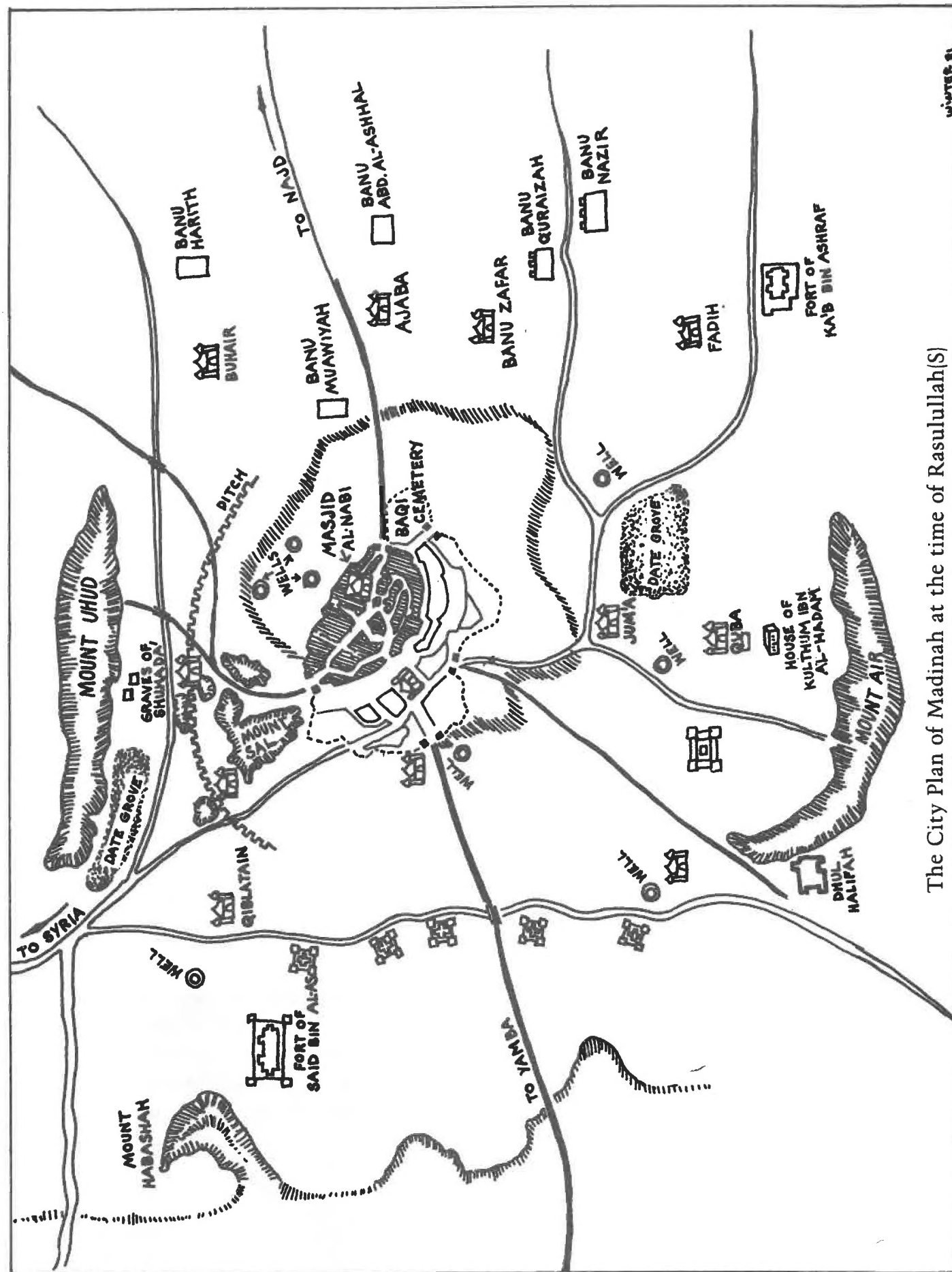
First Year Hijrah

It was a Friday. Rasulallah (S) started for Madinah. People in Madinah were waiting anxiously to receive him.

Rasulallah (S) and his party stopped at the outskirts of Madinah in the neighborhood of Bani Salim to perform *Jum'a* prayer. This was his first *Jum'a* in Madinah and he delivered his first *Khutba* (sermon). Some of the important points of his *Khutba* are:

- * I declare that Allah is One, and Muhammad is Allah's messenger whom He has blessed with guidance, light and wisdom.
- * The best advice a Muslim could give to his Muslim brother is to do good and be pious.
- * Your relationship to Allah should be based upon truth, sincerity, and obedience. This can best be achieved when you have no other personal motive in your life, but to please Allah alone.
- * Allah is truthful, He fulfills His promises, and He is full of mercy to His servants.
- * God has chosen you for Himself and named you Muslims (i.e., those who are completely obedient to Allah). Remember that the enemies of truth will be destroyed, but those who live with the understanding of the truth and on the strength of Allah's guidance will survive.
- * Allah alone is the Lord, and He alone has all power. Therefore keep your relations with Allah based on sincerity and piety, and work for the Hereafter.

The first *Khutba* in Madinah does not mention the atrocities of the *Kuffar* or his own suffering. It has no anger or venom. It invites humankind to Allah and speaks of His power. It also prophesies that the might of *Kuffar* will soon be broken, and Allah's help to His servants will make them victorious. Who else could believe this promise except those who had faith in the words of Rasulallah (S)?



The City Plan of Madinah at the time of Rasulullah(S)

ADAPTED FROM "NABI-I - PEUMET" QWID A.M.A. NADWI

Rasulullah's party resumed their journey after prayer. Some people came to receive him outside the city. Others waited on the road to *Quba*. Little girls and women stood in the way and on the rooftops to welcome their Prophet (S). They all sang a welcome song,

The full moon has appeared
From behind the Wada Mountain.
We must thank God for this kindness.
We must thank as much as we can.

The little girls of the tribe of Banu Najjar were pleased as they welcomed Rasulullah(S) into their neighborhood. This tribe is related to Rasulullah(S) on his mother's side. The girls sang together,

We are the little girls of Banu Najjar.
Muhammad, a beautiful neighbor you are!

Rasulullah (S) was pleased at this welcome. He had a special love for little children. He went over to the lovely children and asked them, "Do you love me?"

"Oh yes, *ya Rasulullah (S)*, we love you very much," all of them replied with joy.

"I love you too," Rasulullah (S) replied with a big smile.

In Madinah everyone wanted Rasulullah(S) to be his guest. It was very difficult for him to prefer one person over another. So he left the decision to his camel. "Wherever she stops," he told the people, "there I will stay."

Everyone watched the camel as she roamed. Finally she stopped in front of the house of Abu Ayyub al-Ansari. Abu Ayyub and his wife were overjoyed. Everyone felt the choice of Abu Ayyub al-Ansari's house had been made by Allah.

Abu Ayyub al-Ansari and his wife offered their house for Rasulullah (S) and his party and moved to the upper storey of the house. They were overjoyed to share whatever they had with their guests. Rasulullah(S) and some *Sahabah(R)* stayed on the first floor. This way the visitors who came to see him didn't disturb the family of the hosts.

In Madinah, behind the *Masjid al-Nabi*, the house of Abu Ayyub can still be seen.

Points of Review:

- * Rasulallah (S) was warmly welcomed in Madinah.
- * Everyone wanted to be Rasulallah's host.
- * Abu Ayyub al-Ansari (R) was in fact chosen by Allah to be the host of Rasulallah (S).

Names to Remember:

Abu Ayyub al-Ansari Banu Najjar Banu Salem Wada Mountain

Quranic Study:

- 1) The *Ansar's* support of the *Muhajirun* was worthy of merit. Read: *al-Nur* 24:22
- 2) The *Ansar's* sacrifice for the cause of Allah is acknowledged in the Quran. Read: *al-Hashr* 59:9 (We shall study more verses pertaining to the same subject later.)
- 3) By following Rasulallah(S), a Muslim becomes worthy of Allah's love: Read: *Ali Imran* 3:31
- 4) A Muslim is enjoined to follow Allah and His Prophet (S) as did the *Muhajirun* and the *Ansar*. Read: *al-Nisa'* 4:13, 69, 80; *al-Anfal* 8:1, 20, 46

Note the several other verses in the Quran that emphasize the obedience to Allah and Rasulallah(S).



NONE HAS THE RIGHT TO BE WORSHIPPED BUT ALLAH AND MUHAMMAD IS THE MESSENGER OF ALLAH.

LESSON 2

THE IMPORTANCE OF HIJRAH

Beginning of New Islamic Era

Hijrah, the migration of Rasulallah(S) from Makkah to Madinah, is a very important event in the history of Islam. The Islamic calendar starts with this event of *Hijrah*. All Muslims must know its importance.

The departure from Makkah was not an unplanned and cowardly flight. It was under Allah's guidance. Rasulallah (S) had been preparing the ground for a long time. During thirteen years of life in Makkah, devoted *Sahabah*(R) were trained by Rasulallah (S) to help him in his future task of building a true Islamic life in Madinah.

Before the arrival of Rasulallah (S), most of the people of Madinah had already accepted Islam. Some Makkan *Sahabah*(R) of Rasulallah(S) had worked among the people of Madinah. Their work made the people of Madinah into *Ansar* helpers and supporters for the cause of Islam.

Rasulallah(S) had stayed in Makkah until almost all his *Sahabah*(R) had reached the safety of Madinah. He made his move only after he had received Allah's command to do so. He left behind his trusted cousin Ali to take care of the remaining work.

Thus, *Hijrah* was a well planned, divinely guided transition from the oppression of slavery to the freedom of Islamic life.¹

Hijrah shows the complete submission of Muslims to Allah's will and Rasulallah's orders. When Allah asked the Muslims to leave their families, friends, homes, and country, they obeyed without hesitation. It was, no doubt, a big sacrifice on the part of the Makkan Muslims. That is why the Quran gives good tidings to *Muhajirun*,

¹My father Mawlana Hamidul Ansari Ghazi, who read this chapter gave me a new insight into the meaning of Islamic *Hijrah*. He said, "Islamic concept of *Hijrah* is not a flight for safety or migration for better economic opportunity, but it is a divinely guided and well planned move from a point of weakness to a point of strength. The purpose of *Hijrah* is to gain power and return to the point of weakness to make it a part of the center of strength."

Those who made *Hijrah* for the cause of Allah, after they were persecuted, we will surely give them goodly home in this world; and the reward of hereafter is even greater, if they would know it.

This was a great test of *Muhajirun's* faith and a great act of self-sacrifice. Through *Hijrah*, Allah taught us that when it comes to a choice between slavery and freedom, a Muslim must always choose freedom. If a Muslim is not allowed to practice Islam in a society, and he finds it impossible to change that society, he is required by Allah to leave that society and go to a land of freedom.

Those people who prefer temporary gains and security over *Hijrah* and continue to live a life of slavery are condemned by the Quran. At the time of death such compromise-makers will be asked by the angels why they chose that immoral un-Islamic life. They will have to answer that they were powerless and weak. The angels of death will then admonish them,

Was the earth of Allah not big enough for you to make *Hijrah* in it?
For such people, their place will be Hell at the end of evil journey.

The *Sahabah*(R) of Rasulullah(S), however, were not among these weak-hearted people. They sincerely responded to Allah's call and made *Hijrah*.

✓ *Hijrah* tells us about the Muslims' firm faith in the promises of Allah. Allah, on the night of *Miraj*, had promised Rasulullah (S) that their trial was coming to an end. The power of *Kuffar* was going to break. The Muslims were going to be rewarded for their faith.

The Quran says in clear words,

And say: The truth has come, the falsehood was perished.
falsehood (by its nature) was bound to perish.

Isra' 17:81

A weak-minded person might have asked, "What kind of a promise is that?" The Muslims would have to leave their country and lose whatever they had. But no Muslim raised such a question. They felt honored to follow Allah's command. Their faith in His promise remained unshaken.

The Muslims knew that what Allah had for them in the future was best for them and that their true reward was in the Hereafter. They had no fear in their hearts about their future, and on their lips was the prayer which Allah taught them,

And O' Muslims, pray to Allah: "My Lord, make my entry by the gate of truth and make my exit through the gate of truth. And give me from your presence power to support me."

Isra' 17:80

✓ *Hijrah* also shows the extreme love of the *Sahabah* (R) for Rasulullah (S). For *Sahabah* (R) the love for Rasulullah (S) was so great that life in Makkah would become meaningless without him. They were prepared to leave everything in order to be with him. In fact, no people in human history have shown such sincere dedication to their leader as did these early *Sahabah*(R) to Rasulullah (S). The Quran confirmed this love of *Sahabah*(R). "The Prophet is dearer to Muslims than their selves ..." *al-Ahzab 33:6*

✓ Due to *Hijrah*, Muslims suffered many hardships, but they did not mind these physical discomforts. In *Hijrah* they saw the beginning of the fulfillment of the promises of Allah. Allah promised the *Muhajirun*,

Whoever makes *Hijrah* for the cause of Allah he finds much refuge and abundance in the world....

al-Nisa' 4:100

The *Muhajirun* believed in Allah's promise.

✓ Soon the Muslims discovered that, although they had been a small minority in Makkah, in Madinah they were a majority. They had been disliked in Makkah; ✓ in Madinah they were welcomed. In Makkah they had not been allowed to say their prayers in public. In Makkah they left blood relatives and friends who were *Kuffar* in Madinah they found new brothers and sisters of faith who were Muslims. The life in Makkah had been a life of oppression and slavery; the life in Madinah was of political liberty and religious freedom.

✓ *Hijrah* was thus the beginning of the fulfillment of Allah's promises. However, there were many more tests and trials ahead.

The Makkan Muslims who did *Hijrah* were called *Muhajirun*, the immigrants. The Muslims of Madinah who helped Rasulullah (S) and his Companions were called *Anṣār*, the helpers.

Many other Muslims came from outside and settled in Madinah. All of them made the *Ummah*, "the Community", or "the Common Brotherhood" of Islam. Though strangers, they became friends and relatives. The Quran speaks about them in beautiful words,

And about the pioneers of Islam, first
of the *Muhajirun* and the *Ansar* - - -
And those who followed them in good deeds,
Allah is very pleased with them
And they are very pleased with Allah
al-Tawbah 9:100

This *Ummah* of Islam, which follows the *Sahabah* (R) in their good deeds, today consists of close to one billion people in the world. Its number has always continued to increase. It has never decreased.

Islam invites all mankind to forget their differences of race, language, color, and nationality, and unite in one *Ummah*, as did the Muslims in Madinah under the guidance of Rasulullah (S).

Points of Review:

- * Islamic calendar starts with the events of *Hijrah*.
- * The *Hijrah* was a well planned transition from slavery to freedom.
- * The *Hijrah* shows Muslims' faith in Allah's promises and their love for Rasulullah (S).

Words to Remember:

Ansar, *Hijrah*, migration, *Muhajirun*, weak-minded

The Quranic Study

The Quran describes the *Hijrah* and the trials and rewards for the *Muhajirun* in many places. Study the following verses to have an understanding

al-Baqarah, 2:218; *ali-Imran*, 3:195; *al-Nisa'*, 4:97, 89, 100; *al-Anfal*, 8:72, 75;
al-Tawbah, 9:100; *al-Nahl* 16:41, 110
al-Tawbah, 9:100; *al-Nahl*, 16:41, 110; *al-Hashr*, 59:8



LESSON 3

CHALLENGES IN MADINAH

We know that human beings have many differences based on color, language, culture, religion, ideas, race, geographic origin, and political division. In human history whenever two or more such different people come to live together, it creates tensions among them and leads to wars and civil unrest. The strong always try to dominate the weak; one always enslaves the other. The love of their own color, tribe, race, and nation is so deep rooted in people that they automatically start hating, or even harming, those who are different from them.

In Madinah, Rasulullah (S) faced the task of making one *Ummah* or community from different tribes of Arabs, outside residents, Jews, and Christians. The task was so difficult that it could, in fact, be done only by a prophet. If mankind wants to get rid of its prejudice and unite in one *Ummah*, then it must follow the teachings of Islam and the example of Rasulullah (S). We shall, in this book, see what problems Rasulullah (S) had in building one *Ummah* in Madinah and how he solved them.

The people of Madinah were overjoyed. They had their Prophet(S) and their brothers in faith with them. It was a great honor. The *Muhajirun* were very happy also. They were with Rasulullah (S). They were living among their brothers in faith. They were free at last.

The *Muhajirun*, no doubt, missed their homes, friends, relatives, and, most important of all, their city. The difficulties of the new life of Madinah reminded them of the comforts they had left behind. But none of them complained when he remembered his home and the love of his relatives in Makkah. No one desired to go back. They looked forward to a new life in their new city. Madinah was their home from now on.

Rasulullah(S) however, faced many challenges in Madinah. Practical difficulties of making one *Ummah* of different groups and establish an Islamic State were formidable. First of all, there were problems within the Muslim *Ummah*.

There were two powerful Arab tribes in Madinah, Aws and Khazraj. They disliked each other. One would not accept the leadership of the other. They had

fought many wars. The memory of the tribal war of Buath was still fresh in their minds. They were ready to fight each other again on any small pretext. Their enemies and the Jewish tribes in Madinah wanted them to continue to fight so that they would become weak and poor. Rasulallah (S) had to teach them to love and live with each other as good Muslims.

The *Muhajirun* from Makkah were mostly Quraish. But even among them were some people of other nationalities. For example, Bilal was from Abyssinia, and Suhaib was from Rome. There were also people from other Arab tribes who accepted Islam and lived in Makkah. These people were different from each other in many respects. But they had lived together as Muslims in Makkah under the training of Rasulallah (S). They had experienced the love which brotherhood in Islam creates in the heart of believers.

The *Muhajirun* and the *Ansar* not only belonged to different tribes, they had no experience of living together. The *Ansar* welcomed the *Muhajirun* but did they understand what it would mean for their own life. They had to share their meagre resources with the *Muhajirun*. In the future they were going to face war from the *Kuffar*. No one could say that they would still be brothers to each other after the initial welcoming period was over. One could easily fear the start of a civil war and the return of the days of *Jahilliyyah*.

Rasulallah(S) was sent by Allah to bring mankind together and to teach, even to the adversaries, the art of living together. Allah proclaimed the mission of Rasulallah (S), "And we have not sent you except the giver of good tiding and a warner for the entire mankind" *Saba* 34:28. This divine vision for Rasulallah's mission would have remained only an idea if he had not shown through his personal example how mankind could be united and taught to live together.

With the arrival of *Muhajirun*, Madinah became a city in which several nations lived. It was natural for them, as for all human beings, to compete with each other and fight with each other. But Rasulallah(S) personally taught them how to live together. The Muslims in Madinah have set an example for mankind to see how strangers and even former enemies could become brothers by believing in Islam. In fact, the world has no other example of this nature.

Some tensions in the world are due to economic reasons. The rich want to become richer and the poor resent it. In poor countries, people fight because there is not enough for them. In rich countries which have more than enough for everyone, people fight because of greed: they want to get even more out of life.

The *Muhajirun* and the *Ansar* were not rich. Some *Ansar* were relatively better off, but most of them were small farmers. Their lands were hardly enough for even their own needs. Many times they had to borrow from the Jews for their everyday needs. It is true, they had invited Rasulallah (S). But it was only after the arrival of the *Muhajirun* that they would know that it meant a lot of economic hardship for them. The *Muhajirun* had hardly anything with them. They had nothing to share with the *Ansar* except their good-will and faith. If the *Ansar's* faith wasn't firm, they were sure to resent these outsiders after a while.

Under the guidance of Rasulallah (S), the people of Madinah proved that indeed they were *Ansar*, the helpers of Allah. Their faith in Allah and love of Rasulallah (S) made them overcome all the problems. Unlike other people, instead of competing in becoming richer, the *Ansar* competed in self-sacrifice and in sharing their resources with the *Muhajirun*.

The *Muhajirun* were poor but not greedy. They did not come to Madinah for wordly motives. They were deeply touched by the love of their *Ansar* brothers. They were a grateful people. They were happy to be Muslims and to be *Muhajirun* in the way of Allah. They had a desire to serve Islam and not to share the wealth of their *Ansar* brothers. Thus, there was no tension. Instead, there was a lot of good-will on both sides.

What had happened in Madinah was, in fact, a miracle. The Muslims were fortunate to have Rasulallah (S) as their leader. He not only taught them to share their few things and care for each other, but he also set a noble example for them.

Thanks to the Islamic spirit and Rasulallah's teachings, the *Muhajirun* and *Ansar* established a harmonious community. The Quran rightly calls it a blessing of Allah,

... It is Allah who has helped you with His aid and the Company of believers. And moreover, He puts love between the hearts of believers. If you had spent all there is on earth you could have not succeeded to unite their hearts. But it is Allah who has united them in love. Indeed! Allah is Mighty and Wise.

al-Anfal 8:62-63

The inner challenge to the unity of Muslims was much less serious than external challenges the *Ummah* faced. If the Muslim community's spiritual life had been weak and the Muslims' character not good, the outside challenges

would have destroyed them. Rasulullah (S) spent all his time training the Muslims, teaching them Islam, and building their character. The *Ummah* faced many outside threats and challenges which wanted to destroy it.

Among people of Madinah there was a group of people who said they were Muslims. In fact, they were not Muslims. They were *Munafiqun*, hypocrites. With the Muslims, they behaved as Muslims, but secretly they supported the enemies of Islam. They thought they were in this way deceiving Rasulullah (S), but Rasulullah (S) knew about them through *Wahi*, revelation. He, however, showed extreme patience with them. Allah tells us about their deception,

And among the people there are those who say, "We believe in Allah and the day of judgement." But, in fact, they are not Muslims. They think they deceive Allah and the believers, but they do not deceive any one except themselves, though they do not realize it.

In their heart is a disease (of hypocrisy) and Allah increases their disease...

al-Baqarah, 2:8,9,10.

The leader of the *Munafiqun* was Abdullah bin Ubai. He wanted to be the king of Madinah. With the arrival of Rasulullah (S) he lost his chance. He became an enemy of Rasulullah (S) and of Islam. Abdullah called himself a Muslim, but secretly he worked against Islam. Thus, the *Munafiqun* became inside informers for the enemies of Islam and a threat to the Muslim community.

In Madinah, there lived several tribes of the Jews. Three of them were prominent, *Qainuqah*, *Banu Nadhir*, and *Banu Quraidah*. They controlled the business. Many of them owned rich date orchards and farms. The Jews followed the teachings of Prophet Musa (S). They read *Tawra't* (Torah). *Tawra't* told about the coming of our Prophet (S). Rasulullah (S) had naturally thought they would welcome him. They were "the People of the Book." They believed in one God and Allah's revelations. They should be the natural allies of the Muslims against the idol worshippers of Makkah.

Rasulullah (S) wanted to live in peace with the Jews. The Jews, however, believed they were the chosen people of Allah. They disliked the Arabs. They thought that only they and not the Arabs could have a prophet. Learned Rabbis among them knew that Muhammad (S) was a prophet. A few of them accepted Islam and became a part of the Muslim *Ummah*. But most of them became jealous. They opposed Rasulullah (S), ridiculed him, and conspired against him.

Allah said in the Quran,

Strongest in enmity — to the believers among the people you (O'Muhammad) will find the Jews and the non-believers . . .

al-Ma'idah 5:82

Unlike the Christians whom the Quran calls closest to believers (*al-Ma'idah* 5:8) the Jews proved no better than the *Kuffar*.

There was also another reason why the Jews opposed Islam. The Jews were businessmen and money lenders. They loaned money to the needy *Ansar* at the highest interest. They cheated them in business and confiscated people's property unlawfully. The Quran condemns this practice strongly,

That they took usury, though they were forbidden, and ate from peoples' wealth unlawfully, and we have prepared for the disbelievers a painful punishment.

al-Nisa 4:161

As long as the people of Madinah were divided, the Jews continued to dominate them. But now that they were united and had Rasulullah (S) as their leader, the Jews could no longer make money by cheating the *Ansar*. Thus, for both racial and economic reasons, the Jews opposed Islam. We shall see how they first signed an agreement with Rasulullah (S) and then secretly started conspiracies against him.

The *Kuffar* of Makkah failed in their plans to kill Rasulullah (S), but their enmity to Islam remained firm. Although the Muslims had been forced to leave Makkah because of the oppression by the *Kuffar* the *Kuffar*, did not give up on them. The *Kuffar* had failed in their plans to stop Islam in Makkah, so they decided to destroy Islam and the Muslim *Ummah* in Makkah. They had seen how fast Islam was growing. "If Muhammad (S) is allowed to live," they feared, "he will destroy us."

The *Kuffar* knew that the people of Madinah did not like wars. The Makkans first tried to put pressure on the *Ansar* as they had done earlier with King Najashi to hand over Rasulullah (S) to them. The *Ansar* rejected this effort. The *Kuffar* then discussed plans to fight and defeat the Muslims. The Muslims were poor and still small in number. The *Kuffar* found willing allies among the *Munafiqun* and the Jews.

We should remember that in spite of the combined opposition of the *Kuffar*

the Jews, and the *Munafiqun*. Rasulullah(S) did not have any one of them as his permanent enemy. He was sent as a mercy to mankind, and his effort was to bring all his enemies to the fold of Islam. Once any Jew, *Munafiq*, or *Kafir* accepted Islam, he became a part of the Muslim *Ummah*. We shall see how gradually Muslim *Ummah* grew from the ranks of its enemies.

In fact, Rasulullah's job in Madinah was much more difficult than it was in Makkah. But he was Allah's messenger, and Allah's guidance was with him. Besides, he had the most devoted followers. His *Sahabah (R)* were not the Arabs of *Jahilliyyah* who would fight for any reason. They were disciplined Muslims. They believed in Allah, loved their Prophet (S), and knew how to live together and help each other.

The Muslims were not like the followers of Musa(A), who demanded favors from Allah, but were not ready to make sacrifices. Nor were the Muslims like the disciples of Isa(A) who ran away leaving Isa(A) in the hands of his enemies.

Muslims were a patient and grateful people. They constantly thanked Allah for the favor of sending His *Rasul* among them and prayed to Him to enable them to serve Islam. They were eager to learn Islam and follow the *Sunnah* (tradition) of Rasulullah (S). They were ready to face every challenge. They knew that if they were firm in their faith, Allah's success and help would surely come.

For the next ten years, the Prophet (S) was busy in building a community, an *Ummah* of Islam in Madinah, while fighting his internal and external enemies.

Points of Review:

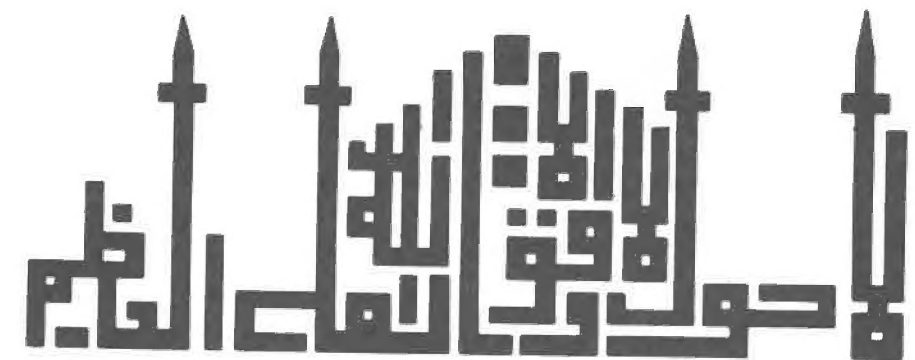
- * Rasulullah(S) faced greater challenges in Madinah.
- * The *Munafiqun* the Jews, and the *Kuffar* were united to defeat the Muslims.
- * Muslims' faith was firm. They were united and ready to die for the cause of Islam.

Words to Remember:

Discipline dominate hypocrites *Munafiqun* *Sunnah*

Quaranic Study

1. Read *al-Imran*, 3:64. The Jews and the Christians are the People of the Book. See how Islam tries to establish a partnership of believers with them.
2. The Muslims should enter into dialogue with them in a most reasonable manner.
3. The Muslims are permitted to eat the food of *Ahl al-Kitab*, and the Muslim males can marry their women (*al-Ma'idah* 5:5).
4. Following verses describe different traits and attitudes of "the People of the Book." What do these verses say about them?
al-Baqarah, 2:109, 144, 146, 174 - 176.
ali-Imran, 19 - 23, 69 - 78, 98 - 101, 110 - 115, 119.
5. Study the following verses which portray the attitude of the *Munafiqun* to Islam and Allah's promise to punish the *Munafiqun*.
al-Baqarah, 2:8-20
al-Tawbah, 9:63 - 69; 73 - 78.



LESSON 4

FOUNDATION OF THE ISLAMIC COMMUNITY

First Year of Hijrah

Building of the *Masjid al-Nabi* (The Mosque of The Prophet)

Establishment of *Muwakhat* (Brotherhood)

The first task of Rasulullah(S) in Madinah was to build a *Masjid* for the Muslims. Allah wants the Muslims to build a *Masjid* wherever they go. The Quran says,

Indeed the *Masjid* of Allah will be built and visited by those who believe in Allah and the Last Day, establish *Salat* and pay regular *Zakat* and fear none except Allah

al-Tawbah, 9:18

Rasulullah(S) and His *Sahabah*(R) showed us the meaning of this verse.

In front of Abu Ayyub's house, there lay an empty plot of land. It was the property of two orphans. Rasulullah(S) purchased it from them.

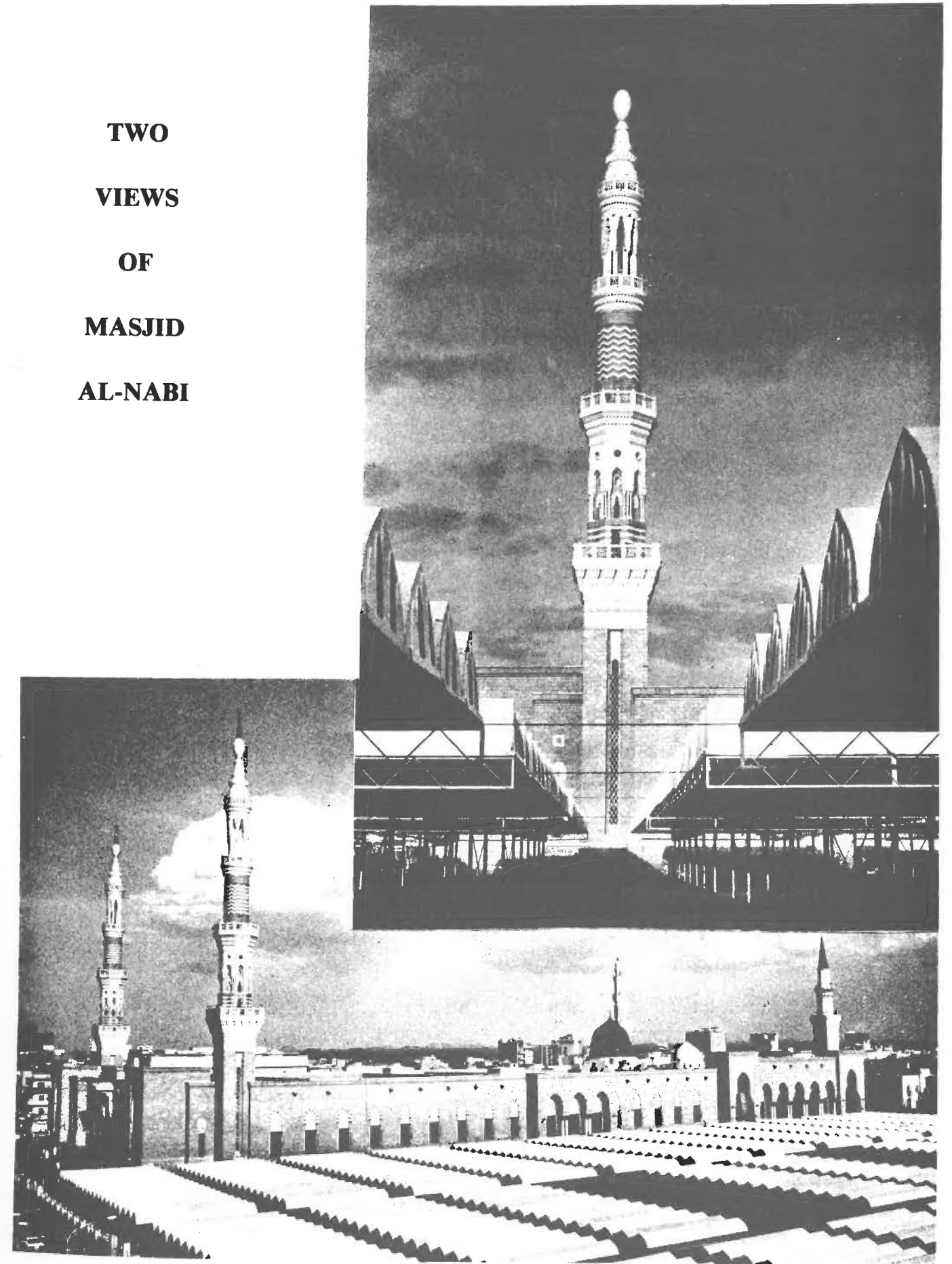
Rasulullah (S) and his companions worked hard to build the *Masjid*. Everyone felt honored to work side by side with Rasulullah(S) for the building of the *Masjid*. People carried stones, mud bricks and pillars made of date trunks. As they worked they sang together,

There is no comfort but the comfort of the hereafter,
O' Allah! Have mercy on the *Ansar* and *Muhajirun*.

Rasulullah (S) himself worked harder than anybody else. *Sahabah* wanted him to rest and let them do the work. But he did not agree. He always did what he taught. For the cause of Allah he was not ready to do less than anyone else. His example shows us that for the leaders of the Muslim *Ummah*, it is important to work harder than other Muslims.

Rasulullah(S) advised us, "For anyone who builds a *Masjid* for Allah, Allah builds a house for him in Paradise."

TWO VIEWS OF MASJID AL-NABI



Seeing Rasulullah (S) work so hard, the *Sahabah* were encouraged. They instantly composed a couplet and sang it,

How can we rest when Rasulullah (S) works,
This act of ours will be the worst.

When the *Masjid* was completed, it was a very simple, square-shaped building, about fifty yards wide. It was made of mud, stones, date bark, and date leaves. There was a platform called *Suffah*. This became the house of those poor Muslims who had no homes. They are called *Ashab-al-Suffah*, the people of *Suffah*.

The people of *Suffah* had no means of their own. They had clothes which barely covered them. They had hardly any food to eat. For the love of Rasulullah (S), these people preferred to stay in the *Masjid*. Rasulullah (S) showed them special affection. He shared with them whatever little he had. These people spent their nights in prayer and days in learning Islam. This *Suffah* may be called the first residential university of Islam.

Soon after, a few small rooms were added to this *Masjid* for the family of Rasulullah (S). After some time, Sawda (R), the wife of Rasulullah(S) whom he married after Khadija's death, arrived to stay in these rooms. She was later joined by young A'isha (R) when she arrived from Makkah.

Rasulullah(S) himself led five daily prayers. Most of the time he was in the *Masjid* with other Muslims. The *Masjid al-Nabi* is the second holiest place of Islam.

The *Masjid* was many things to Muslims: a house of worship, a university of Islam, a meeting place, a government office, and a military headquarter. Rasulullah(S) showed that a *Masjid* must be the center of Muslims' total life. Through his example he showed us that before Muslims build their homes, they must build a *Masjid*.

Rasulullah(S) discussed with Muslims the method to inform people about their daily prayers. It was not until the second year of *Hijrah* that a *Sahabi*, Abdullah bin Zaid, had a dream; someone taught him the words of *Adhan*. Rasulullah (S) liked it. Umar(R) soon confirmed that he saw a similar dream. The words were accepted as a way to invite people to say their *Salat*. Bilal of Abyssinia(R) became the first *Mu'adhdhin*, "Caller of Prayer." Ever since, believers are called to *Salat* by these words five times a day.

An equally important task for Rasulullah(S) was to arrange for homes, food and money for the *Muhajirun*. They did not want to be a burden on their *Ansar* brothers.

One day the Prophet(S) called the *Muhajirun* and the *Ansar* together. He told the *Ansar* to accept the *Muhajirun* as their brothers. Each *Ansar* must accept a *Muhajir* as his brother. He said, "For Allah's sake two of you become brothers to each other." He himself held the hand of his cousin Ali and said, "This is my brother." People knew the love of Rasulullah(S) for Ali and Ali's love for Rasulullah(S). They understood Rasulullah(S) wants them to establish similar relationship of pure love and devotion for the sake of Allah alone.

Rasulullah's uncle Hamzah, the pure blooded Quraish, became the brother of Zaid, the freed slave of Rasulullah(S). Then one by one a *Muhajir* and an *Ansar* were picked by Rasulullah(S) and declared as brothers. This relationship is called *Muwakhat*, the brotherhood. They became like real brothers.

Each *Ansar* took his *Muhajir* brother home. He shared his house, land, and money with him. The *Muhajirun* were grateful. They accepted only as much as they needed. They became real brothers to the *Ansar*. Some *Muhajirun* soon learned farming. Others started business of their own. Some of them became very rich. They always remembered the kindness of the *Ansar* and helped their *Ansar* brothers in every way possible.

Points of Review:

- * Rasulullah(S) built the *Masjid* as a center for the Muslims' total life.
- * Rasulullah's own house was on one side of the *Masjid*.
- * Rasulullah(S) invited *Muhajirun* and *Ansar* to establish *Muwakhat*.

Words to Remember:

Ashab al-Suffah, *Masjid al-Nabi*, *Muwakhat*, *Mu'adhdhin*

Names to Remember:

Bilal of Abyssinia, Hamzah, Zaid

The Quranic Study

1. Compare the characteristics of those who established the *Masjid* in *al-Tawbah*, 9:18 with those who destroyed it in *al-Baqarah*, 2:114
2. Read *al-Anfal*, 8:72-75. What do these verses say about *Muhajirun*, *Ansar*, and *Kuffar*.

LESSON 5

EVOLUTION OF THE ISLAMIC COMMUNITY

Rasulullah (S) was the leader of the Muslim *Ummah* in Madinah. The Muslim *Ummah* was going to be ruled by the Quranic laws and Rasulullah's commandments. The Jews of Madinah were not Muslims. They were not part of the Muslim *Ummah*. They had not accepted the authority of Rasulullah(S) as their ruler. It was not fair to impose upon them either Islamic law or Rasulullah's authority. Since now they lived in an Islamic state, it was important that a fair agreement be reached with them.

Rasulullah (S) wanted to be as just and fair to the Jews of Madinah as he was to the other citizens of the state. Rasulullah (S) talked to the leaders of the Jews. He said, "We live together in one city; therefore, we are one *Ummah*. We should live in peace and help each other." The Jews accepted the idea and reached an agreement. Rasulullah (S) wanted the agreement to be written so everyone would know his obligation, and in case of a disagreement defined the rights and duties of both the Jews and Muslims. It was the first Written constitution of the world.

- * Muslims and Jews are one *Ummah* (Community) of Madinah.
- * Both will be free to have their own religion and law.
- * Both will defend if either one of them is attacked.
- * Both will make peace with outsiders together.
- * Madinah will be a city of peace for both.
- * All disputes will be decided by Rasulullah(S).

Rasulullah(S) thus showed that Muslims respect other people's religion. They also want to live in peace with their neighbors. In an Islamic state all non-Muslims have a right to their own religion and laws. They, like Muslims, have political rights and duties both in case of war and peace. An Islamic state, however, must be ruled by Islamic laws and Muslim head of government.

The agreement was signed but most of the Jews did not have any intention of accepting it. We shall see how they broke this agreement on many occasions and its effect on their relationship with the Muslims.

In the second year of *Hijrah*, Allah made *Sawm*, fasting, during the month of Ramadan an obligation. A *Wahi* told the Muslims,

O believers! fasting is prescribed for you as it was prescribed for the people before you, that you may learn self-restraint.

al-Baqarah 2:183

Sawm brings Muslims closer to Allah and other fellow human beings. Since a person fasts only for the sake of Allah, Allah Himself promises to be its reward. Fasting makes us experience hunger and thirst. We thus feel closer to those people in the world who are hungry and thirsty. It reminds us of the great bounties of Allah that we have and invites us to help the poor and the needy wherever they are.

Zakat, (regular charity) also became an obligation. The Muslims were asked to give a certain minimum portion of their wealth to the poor and the needy. The Quran said,

Establish *Salat*, give *Zakat*, and lower your head in worship with those who bow their heads down in worship.

al-Baqarah, 2:43

Zakat, however, is a minimum. Muslims are encouraged to give *Sadaqah*, charity, as much as possible. Allah promises a great reward for it. If *Sawm* made the Muslims realize other people's needs, *Zakat* made it an obligation for them to help other.

Muslims at that time prayed facing al-Quds (Jerusalem). Rasulullah(S) had asked the Muslims to turn to al-Quds. Because Kabah had become a temple of idols. Now Allah asked them to turn to Kabah, the first House of Allah. Now Muslims' faith had become deeply rooted. There was no fear of their turning to idols. Also, the time had come when Muslims should start thinking of cleaning the House of Allah from idols. Rasulullah(S) desired that Kabah be made a *Qiblah* (direction) for all the Muslims. *Wahi* told Rasulullah(S),

We have seen the turning of your face for guidance to the Heaven, and now we have made you turn your face (in *Salat*) toward the *Qiblah* which is dear to you. So from now on turn your face toward the *Masjid al-Haram* (Kabah). And O Muslims wherever you may be turn your face in *Salat* toward it

al-Baqarah 2:144

The life of the Muslim *Ummah* thus was taking shape. Rasulullah's teaching and guidance, new *Wahi* from Allah, and mutual love of Muslims was making different people into one solid, united *Ummah*.

The *Munafiqun*, the *Kuffar* and the Jews, however, were not very happy.

Points of Review:

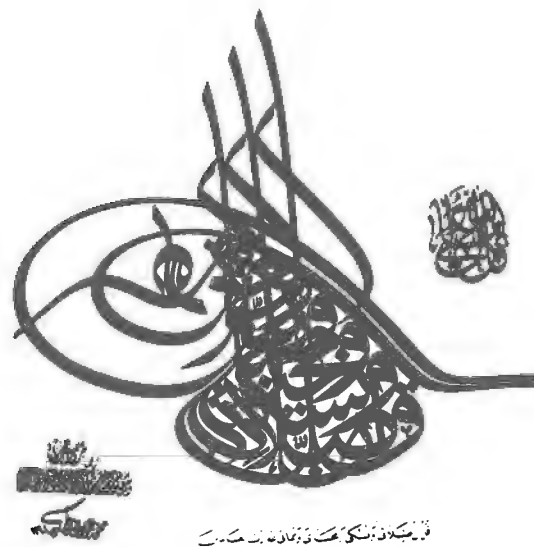
- * Rasulullah(S) concluded a treaty of peace and friendship.
- * *Wahi* made *Sawm* and *Zakat* an obligation.
- * Makkah became the *Qiblah* of Muslims.

Words to Remember:

Agreement, *Qiblah*, *Sadaqah*, *Sawm*, *Zakat*

The Quranic Study

1. The Quran teaches us that the partners to a debt should write the agreement. This Quranic principle must apply to all understandings, agreements and contracts.
Read *al-Baqarah*, 2:282-83 and write in your own words the basic rules the Quran is teaching in these verses.
2. Read *al-Baqarah*, 2:183-186. What do these verses teach about *Sawm* and *Ramadan*?
3. Read *al-Baqarah*, 2:142-150. These verses deal with the change of *Qiblah*. Understand the arguments of the Quran against those who objected to the change of *Qiblah*.



LESSON 6

JIHAD: A NEW POLICY BEGINS

Second Year of Hijrah

The Muslims loved peace. In Makkah they had been denied even the most basic human rights. There had been constant threats to their life and security. In Madinah they were finally with their Muslim brothers. They wanted peace badly. Rasulullah(S) needed time to devote to the urgent problems facing the Muslims in Madinah. He also needed peace to continue his *Da'wah* (preaching) among all the people. However, *kuffar* did not want to let Muslims live in peace and security. They feared if Rasulullah(S) was allowed time, the Muslim *Ummah* would become very strong. As the *Kuffar* were conspiring against the Muslims, they discovered that Jews were becoming hostile, too. They also found out that not all the Muslims were sincere. Some among the Muslims were *Munafiqun* who were showing open opposition to Islam.

The *Kuffar* found in Abdullah bin Ubai, the leader of the *Munafiqun*, a friend and an ally. They wrote to him, "If the people of Madinah will not stop helping Muhammad we shall attack them." Abdullah used this threat of the Makkans as an excuse to expel Rasulullah (S) and the *Muhajirun*. He approached the *Ansar* to seek their support in expelling Rasulullah (S). However, most of the people in Madinah were Muslims now. They had spent some time with Rasulullah (S). They loved him. They were ready to defend Rasulullah (S) and their *Muhajir* brothers from both the Makkans and the *Munafiqun*. The Muslims of Madinah became very angry with the *Munafiqun* and refused any help.

The *Kuffar* however continued their threats and conspiracies. Once Sa'd bin Ma'adh Ansari (R) visited Kabah. Abu Jahl, the arch enemy of Rasulullah (S), met him. Abu Jahl approached Sa'd bin Ma'adh (R) and told him with anger, "You have given refuge to these people who have given up their religion. Now you come to Makkah and expect us to protect you."

Sa'd bin Ma'adh was not scared. He replied to Abu Jahl, "We shall never give up Islam or our right to visit Kabah. If you stop us from worshipping in Kabah, we shall stop you from going to Syria for trade."

Some people then intervened and Sa'd was able to visit Kabah.

Muslims wanted peace, but the *Kuffar* would not allow them to live in peace even in Madinah. Muslims were forced to answer the Makkans on their own terms. Madinah lies on the way between Makkah and Syria. The caravans of the businessmen of Quraish passed through Madinah. The Muslims could now take revenge for the continued conspiracies of the Makkans. They decided to threaten the caravans of the Quraish. If the *Kuffar* hurt the Muslims physically, the Muslims could hurt the *Kuffar* economically.

Rasulullah(S) started sending parties of his Companions to watch the caravans of the Makkan *Kuffar*. Once there was even a small fight between the party of Muslims and the *Kuffar*. One *Kafir* was killed, two were arrested. The *Kuffar* captives, with their wealth, were brought before Rasulullah(S). It was a good revenge for the *Kuffar's* killing of Muslims and taking all their wealth. Rasulullah(S), however, did not like it. Allah had not yet permitted the Muslims to fight the *Kuffar* and kill them. Rasulullah(S) allowed these *Kuffar* to go home. He also returned all their wealth to them.

The *Kuffar*, instead of being grateful to Rasulullah(S), became more angry. They saw in the growing power of Islamic state a danger to their business and economic life. They started making preparation to attack Madinah and finish off all the Muslims before the Muslims became a serious threat.

Rasulullah (S) came to know about the conspiracies of the *Kuffar*. He made special security arrangements for the city of Madinah. Small security forces protected Madinah and kept a heavy round the clock watch. Rasulullah(S) sent out some parties to observe the movements of the *Kuffar*. He wanted to be on the safeguard from any surprise attack. He also made treaty relations with many Arab tribes around Madinah. These tribes were still *Kuffar*. Rasulullah(S) once again showed the peaceful intention of the Muslims.

Islam does not teach us hostility towards any people but to their wrong beliefs and practices. Rasulullah(S) had hoped that *Kuffar*, by being friendly to Muslims, could see the truth of Islam and become Muslims themselves.

Now Muslims were living in their own city-state. They faced constant threats from the outside and inside. Allah saw how patiently Muslims suffered for Islam. They had lived their faith without doubt. Allah granted them permission of *Jihad*, to struggle and retaliate against their enemies.

Jihad means to make an effort and to struggle in the way of Allah. This *Jihad* (struggle) one could do with one's money by giving it to the poor and for the cause of Islam. One can also do *Jihad* with one's effort by helping others and supporting justice and the right causes. One form of *Jihad* is to control oneself. It means not doing those things which are wrong, though one may feel even tempted to do them.

The most common meaning of *Jihad* is a war in the way of Allah to protect Islam and Muslims. It was this *Jihad* which Allah permitted the Muslims.

Wahi told the Muslims,

The people (Muslims) against whom war is made are permitted to fight; because they were persecuted. In fact, Allah has the power to help them. These are the people who were expelled from their homes unjustly for saying our Lord is Allah. . . .

al-Hajj 22:39-40

While the Quran allowed the Muslims to fight, it also set rules for *Jihad*. *Jihad* is not a war to kill and plunder. The purpose of *Jihad* is to defend justice and peace, and to oppose *kufr* and oppression. The force could only be used if it is essential.

It must also be understood that Islam does not allow Muslims to use force to convert people to Islam. The Quran says clearly, "There is no compulsion in religion." (*al-Baqarah*, 2:256). Allah wants people to accept Islam by their free will and not by force.

Islam's doctrine of *Jihad* shows that Allah permits the use of force when peaceful ways fail. When needed, force must be used for a just end; establishment of a just and peaceful society with equal rights for all. A peace which allows oppression, injustice, and exploitation to continue is immoral.

The Muslims were happy to receive the permission for *Jihad*. The time to suffer oppression helplessly was gone. Most Muslims were eager to die in the way of Allah and become a *Shahid* (Martyr). They knew that *Shuhada* (plural of *Shahid*) go to Paradise directly and are very dear to Allah.

Points of Review:

- * The Muslims wanted to live in peace in Madinah but the *Kuffar*, the *Munafiqun* and the Jews did not want peace.

* Allah made *Jihad* an obligation in defense of justice and freedom of religion.

* *Jihad* means to make an effort and struggle in the way of Allah.

Words to Remember:

Caravan, *Da'wah*, economically, Human rights, *Jihad*

Names to Remember:

Abdullah bin Ubai

Quranic Study:

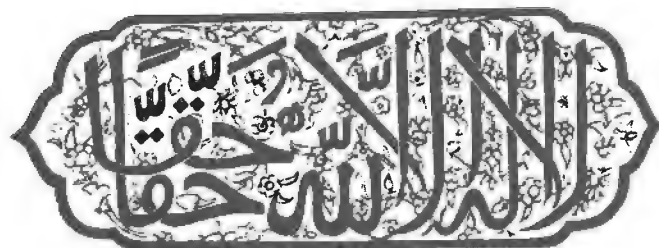
Jihad (struggle in the way of Allah) is often interpreted in the West as "Holy War" which Muslims must carry out to kill non-believers and to dominate the world. This is a fallacious notion. Abdullah Yusuf Ali describes the meaning of *Jihad* correctly.

It (*Jihad*) may require fighting for God's cause, as a form of self-sacrifice. Its essence, however, consists in a true and sincere Faith, which so fixes its gaze upon God that all selfish and worldly motives seem paltry and fade away, and an earnest and ceaseless activity involving the sacrifice (if need be) of life, person and property in the service of God (takes root). Mere brutal fighting is opposed to the spirit of *Jihad*, while the sincere scholar's pen, or wealthy man's contributions may be the most valuable forms of *Jihad*.

The Holy Quran n. 1270

Study the following verses to understand the spirit of *Jihad*.

al-Tawbah 9:20; *al-Hajj* 22:78; *al-Furqan* 25:52; *al-Ankabut* 29:69;
al-Saff 61:10-14



LESSON 7

THE GHAZWAH OF BADR

The *Ummah* of Islam in Madinah was gradually taking shape. The Muslims were no longer at the mercy of the *Kuffar* but were masters of their own destiny. The *Kuffar* feared the rising power of the Muslim *Ummah*. Their special fears were for the safety of their trade route to Syria.

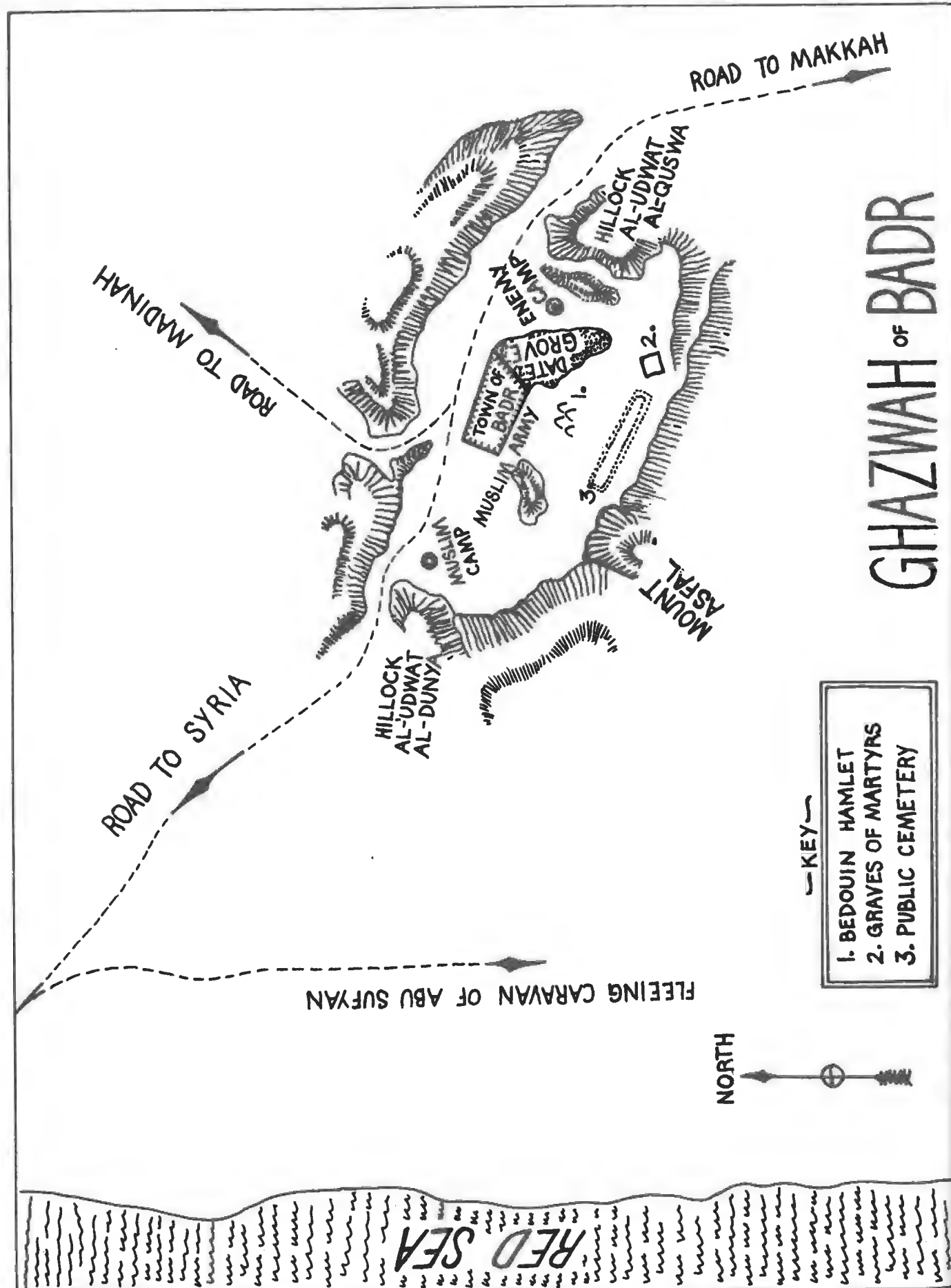
Once, a rich Makkan caravan was returning from Syria with large profits and valuable merchandise. They also bought war material to be used against the Muslims.

The caravan, as it approached Madinah, became fearful of a possible attack by the Muslims. The leader of the caravan, Abu Sufyan sent to the *Kuffar* of Makkah and asked for their help. The Makkans now realized the danger of the Muslim power in Madinah. They decided it was a good opportunity to crush the Muslims once and for all.

They started making war preparations. More than one thousand of the best fighters among the Makkans set out to fight a war with the Muslims in Madinah. They had seven hundred men in armor, seventy horses, a large number of swords, and enough supplies for all their people.

Rasulullah(S) ordered those who are ready to follow him in order to seize the rich Makkan caravan. It would be quite correct as the *Muhajirun* had left their houses and belongings to the Makkans. It would also provide many needed financial resources for the Muslim *Ummah*. Besides, it will be a fitting answer to the Makkan conspiracies and oppression. So not all the Muslims accompanied Rasulullah(S) in this *Ghazwah*.

When Rasulullah (S) and the Muslims were near Badr, they got the news that the caravan had escaped and that a big Makkan army was heading towards Madinah. Rasulullah (S) stopped to discuss the new situation with the *Muhajirun* and the *Ansar*. He wanted to teach the Muslims that if they have



faith, they will be victorious in spite of their small number. Some *Sahabah* (R) understood the intention of Rasulallah(S). Miqdad bin Amr (R), a *Muhajir*, said, *Ya! Rasulallah*, wherever Allah has asked you to go there we shall follow you. We are not like the *Ummah* of Musa who left him and said, "We are seated here, you and your God can go and fight the enemies."

Abu Bakr(R), Umar(R) and other *Muhajirun* strongly supported the statement of Miqdad(R).

Rasulallah(S) then looked toward the *Ansar*. The support of the *Ansar* was most important in the war. They were the hosts. The *Ansar* had taken the *Bai'ah* (oath) to defend Rasulallah(S), but they did not have the *Bai'ah* to go out and fight the *Kuffar*. Now faith had more deeply entered the hearts of *Ansar*. As Rasulallah(S) looked toward their leader. Sa'd bin Ma'adh Ansari said, "We believe in you. We shall obey you. You go ahead with your plans."

Other *Ansar* also promised their support to the Prophet (S). Rasulallah (S) was pleased with the faith of his followers. He decided to go on.

It was a very difficult decision to make. The number of Muslims was only three hundred thirteen. Their total war supplies consisted of three horses, sixty camels, and sixty suits of armor. They had a modest supply of food.

The *Kuffar* arrived at the valley of Badr early and occupied the high ground. The Muslim army found low and sandy ground. But the Muslims believed in Allah's help. They wanted to die fighting to become a *Shahid*, a Martyr to please Allah.

The armies of the Muslims and the *Kuffar* faced each other at the field of Badr. Badr is eighty miles south of Madinah. It was the first time the Muslims had a chance to cross swords with the *Kuffar*. At night, the Muslims slept well. They woke up fresh. There was some unexpected rain. It made the sandy ground firm and provided them enough water to make *Wudu* (ablution) and take a bath. It was, in fact, a divine help. Rasulallah(S) had spent most of his night in prayer.

In the morning, the armies faced each other. One thousand *Kuffar* against three hundred thirteen Muslims. The *Kuffar* were, naturally, very proud of their

number and their war supplies. They were confident of victory. They did not know how strong Muslims' faith had made them.

The Muslims were sure of Allah's help. As the war was about to start, Rasulullah(S) picked up some dust, threw it toward the army of *Kuffar*, and said, 'Let the enemies faces be distorted.'

Rasulullah (S) then turned to Allah for help. He raised his hands for prayer and said to Allah,

O Allah, the Quraish are proud of their arms and their numbers. They have come to prove that Your *Rasul* is wrong. O, Allah, send help: The help which You promised. If the small number of Your faithful servants is killed, no one will remain to worship You and glorify Your name.

It was customary among the Arabs that before general war, a few soldiers from each side would meet in single combat. The *Kuffar* chose their best generals: Utbah, his brother Shaibah, and Utbah's son Walid. Three *Ansar* came forward to face them. Proud Quraish chiefs refused to fight the *Ansar*, "We are pure blooded Quraish. The *Ansar* are no match for us. Send us the right match so that we could prove our might."

Rasulullah(S) knew that this racial pride of Quraish would soon disappear. He pointed to Hamzah(R), Ali(R), and Ubaidah bin Harith(R). These brave soldiers came forward. There was an encounter, and the heads of *Kuffar* chiefs were soon lying on the ground in a pool of blood.

There were cries and wailings in the camp of the *Kuffar* and talk of revenge. The *Kuffar* soon realized that if these kinds of encounters continue they would lose all their brave fighters. Therefore, they declared a general war. A fierce battle then started. The small number of Muslims fell with full vigor on the *Kuffar*. They would either be victorious or become *Shahid* in the way of Allah. Allah saw the faith of the servants and sent an invisible army of angels to help the Muslims.

The Muslim youth attacked Abu Jahl, the worst enemy of Islam, and killed him. Many generals of the *Kuffar* started falling one by one. Soon they lost heart and ran helter skelter.

The Muslims fought bravely. They were helped by the angels. Seeing the angels, Makkans became scared and fled. As they ran, the Muslims picked up

their arms and equipment. This is called *Mal al-Ghanimah*. Among the Arabs it was the share of the victors.

Many of the famous leaders of *Kuffar* were killed. About seventy *Kuffar* were captured. Fourteen Muslims, six *Muhajirun*, and eight *Ansar* became *Shahid*, in the way of Allah. May Allah have His mercy upon them.

The captured *Kuffar* feared the worst from the Muslims. It was an Arab custom to kill all the enemies who were captured. Sometimes they were made slaves and were treated badly. The captured *Kuffar* were the worst enemies of the Muslims. They had killed innocent Muslims, expelled them from Makkah, and taken possession of their property.

Rasulullah(S) distributed the prisoners among the Muslims. He asked the Muslims to treat their prisoners kindly and not to take revenge upon them. Later they were allowed to pay for their freedom and leave. Among the prisoners were Abbas, an uncle of Rasulullah(S), and Abul As, the son-in-law of Rasulullah(S) and husband of Saiyyidah Zainab(R). They were treated like ordinary prisoners of war. No special concession was given to them.

Teaching the Muslim children was set as the price of freedom for the educated among the *Kuffar*. These prisoners had feared the worst, but they found Muslims were kind and fair. Some of them became Muslims and continued to stay in Madinah.

After the battle, the Quran prescribed special laws about the *Mal al-Ghanimah*.

Points of Review:

- * At Badr, the first *Ghazwah* between the Muslims and the *Kuffar* took place.
- * The small Muslim army won a big victory.
- * Muslims treated the *Kuffar* prisoners kindly and freed them later.

Words to Remember:

Encounter, *Ghazwah*, Helter skelter, *Mal al-Ghanimah* To cross swords, *Wudu*

Names to Remember:

Abu Sufyan, Abu Jahl, Ali'Hamzah, Miqdad bin Amr, Ma'adh, Mu'awwidh, Shaibah, Sa'ad bin Ma'adh, Ubaidah bin Harith, Utbah, Walid

The Quranic Study

1. Sura al-Anfal deals with the battle of Badr. It is an important Surah. You should read it carefully to understand the following points.
 - i. The decision to go to war was made by Allah (8:5-8).
 - ii. Allah's support was with the Muslims. 9:9-13, 43, 44, 64
 - iii. The struggle and sacrifice is important for the cause of Allah, 8:3, 15, 16, 39, 72, 74
 - iv. Compare the characteristics of the believers (8:2-4, 27, 45, 46, 63, 72) with those of the Kuffar (8:13, 22, 30, 31, 34, 35, 36, 47, 49, 55, 56).
 - v. See the rules about the Mal al-Ghanimah, 8:1, 41



LESSON 8

THE GHAZWAH OF BANI QAINUQA'

Our Prophet(S) had expected help from the Jews against the Kuffar. They were *Ahl al-Kitab*, the "People of the Book." That is why Rasulullah(S) called the Muslims and Jews of Madinah one *Ummah* (community) and signed an agreement of peace with them. Unfortunately, the Jews became hostile to Rasulullah(S). Their enmity to Islam went on increasing. In the battle of Badr, they openly sympathized with the Kuffar of Makkah.

The defeat of the Makkans made them sad. Some of them started openly inciting another attack of Makkans against the Muslims. The Jewish tribe of Bani Nadir had a great Arabic poet, Ka'b bin Ashraf. He wrote moving eulogies of the dead Makkans. He went to Makkah to incite the Makkans to a war of revenge and bloodshed against the Muslims. He wrote poetry to ridicule and laugh at Rasulullah(S) in order to please the enemies of Islam.

Among the Arabs, the poets had great influence over people. There was no radio, television, or newspapers. The poets controlled the minds and emotions of the people. Ka'b used all his power of poetry and his talent of speech against the Muslims.

He went to Makkah and recited his poems. Makkans heard these poems, remembered their dead, and took vows to fight the Muslims and finish them off. Ka'b reminded them of their past greatness as fighters and of their duty to destroy Rasulullah(S). Thus, through his poetry, he made sure that a big attack would be made by the Makkans to take revenge of the battle of Badr.

He also knew that as long as Rasulullah(S) was alive the Muslims morale would be high. So he tried to get Rasulullah(S) killed by a conspiracy. Fortunately, his conspiracy did not work.

Another tribe of Jews, the Bani Qainuqa, ignoring their agreement started teasing and harassing the Muslims. One day, a Jew undressed an Ansari woman in public and insulted her. When her husband learned of this, he was mad with anger. He killed the Jew. The dead Jew's friends and relatives killed the Muslim. This created a lot of tension between the Muslims and the Jews.

Our Prophet(S) wanted to settle the dispute by punishing the person who was responsible for this incident. The Jews did not agree. They told Rasulullah(S), "We are not the Makkans who ran away. We know how to fight."

As tension rose, the Prophet(S) sent an army to punish the tribe. They lived in fortified castles. Muslims surrounded their castles. The Jews now knew they could not win. So they asked for safe passage to leave Madinah.

At this time, no one would allow one's enemy to go unpunished. But Rasulullah(S) did not like bloodshed, so he allowed them to leave. That day, seven hundred Jews left Madinah for Syria. They were allowed to take with them whatever they could.

Other Jewish tribes continued to live as before. But these tribes became more bitter and hostile to the Muslims.

Points to Review:

- * The Jews, instead of being friendly, became more hostile to the Muslims.
- * Bani Qainuqa broke the agreement and started open enmity.
- * There was a war which Bani Qainuqa lost. Rasulullah(S) allowed them to leave Madinah safely.

Words to Remember:

Ahl al-Kitab, Eulogy

yeoloj-ee - piece of praise for a person thing

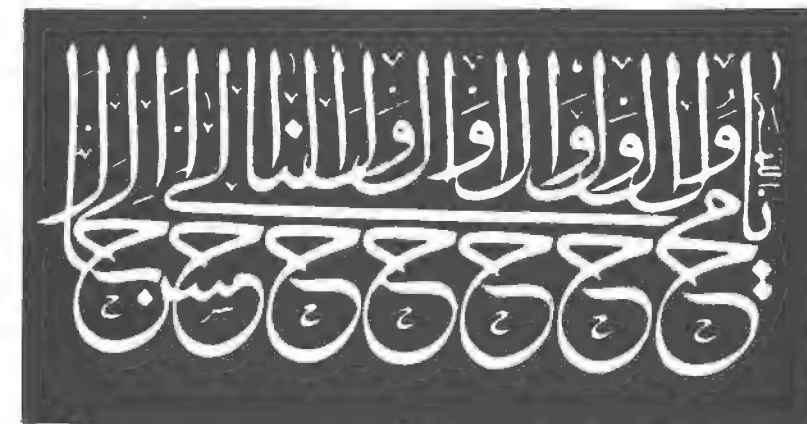
Names to Remember:

Bani Qainuqa, Ka'b bin Ashraf

Quranic Study

We have seen the conciliating terms that Rasulullah(S) offered to the Jews of Madinah. The Quran also invited the *Ahl-al-Kitab* to unite for common purposes, but, unfortunately, the Jews did not reciprocate these gestures. The reasons for Jewish hostility lies in their general characteristics described in the Quran in detail. Read the following verses and see what reasons do these give for Jewish hostility.

- 1) *al-Baqarah* 2:40-86. The history of *Bani-Israel* (the Jews), the favors of Allah and their continuous disobedience.
- 2) *al-Baqarah* 2:80, 88, 90, 91; *al-Ma'idah* 5:18.
- 3) *al-Ma'idah* 5:14; *al-Anfal* 8:56
- 4) 5:42, 62, 53.
- 5) *ali-Imran* 3:75, 181; *al-Ma'idah* 5:67.
- 6) *al-Nisa'* 4:155
- 7) *al-Baqarah* 2:19; *al-A'raf* 7:16
- 8) *al-Shu'ara'* 26:197
- 9) *al-Ma'idah* 5:82; *al-Baqarah* 2:75-79



LESSON 9

AN ISLAMIC MARRIAGE

Second Year of Hijrah

Rasulullah(S) had three sons and four daughters with Khadijah(R). His three sons were named Qasim(R), Tahir(R), and Tayyab(R)¹. All of them died in infancy. His four daughters were Zainab(R), Ruqayyah(R), Ummi Kulthum(R), and Fatimah(R). Zainab(R) was married to Abu al-As. Ruqayyah(R) was married to Uthman bin Affan(R). Ruqayyah(R) died after her marriage. After her death, Uthman(R) married her sister, Ummi Kulthum(R).

Fatimah(R) was Rasulullah's youngest daughter. She was especially close to her father. Rasulullah(S) loved her very much. When the *Kuffar* used to mock and harm Rasulullah(S) in Makkah, little Fatimah(R) would comfort her father. She was only seven years old when Khadijah(R), her mother died. Fatimah(R), being the youngest child, felt the loss of her mother more than other sisters. Rasulullah(S) was very concerned about her and showed her special affection. After her mother's death, she became even more attached to her father.

Ali(R), Rasulullah's cousin, lived with him in Madinah. In the second year of *Hijrah*, Ali(R) was twenty-one years old. He was thinking of marriage, but he had neither money nor property for the marriage expenses. He liked Fatimah(R). Ali(R) was very close to Rasulullah(S); so was Fatimah(R). Ali(R) felt that marriage to Fatimah(R) would bring him even closer to Rasulullah(S). He decided to propose this marriage to Rasulullah(S).

Rasulullah(S) had a special love for Ali(R). Besides, there was no youth like him among the Muslims. He was handsome, brave, learned, and faithful. He was the first Muslim among the youth.

Arab fathers, at that time, had a right to marry their children to whomever they wanted. Islam teaches children to respect their parents and their parent's opinions in important matters of their life. Islam also recognizes the rights of the boys and girls to choose their partners. Islam taught the Muslims that parents must not marry their children without their children's consent as they did in the days of *Jahiliyyah*.

¹ Accounts differ on the number of male children of Rasulullah(S) from Khadijah(R). The number varies from one to three.

Rasulullah(S), therefore, wanted to know if Fatimah (R) would accept this proposal. So he went in the house and asked Fatimah's opinion of it. Fatimah(R) like other Muslim girls, was modest and bashful. She remained quiet. Feeling shy, she lowered her eyes and head. This was a quiet consent. Rasulullah(S) was very pleased by Fatimah's consent. He came out and congratulated Ali(R). This was the Islamic engagement.

Islamic *Shari'a* (law) asks the husband to pay a sum, *Mahr*, to his wife. This sum must be according to one's ability to pay. Rasulullah(R) asked Ali(R), "Have you any savings for the marriage?" He replied, "I have only one suit of armor and one horse. I can sell them and raise some money." Rasulullah(S) advised Ali, "A *Mujahid* (Warrior) needs his horse all the time. Go and sell the armor."

Ali(R) sold the suit of armor for four hundred eighty dirhams. It was a very small sum for a marriage. But Rasulullah(S) wanted to teach us that marriage should be simple.

Rasulullah(S) married Ali (R) to Fatimah(R) at the *Masjid al-Nabi* for a *Mahr* of four hundred eighty dirham. All the Muslims were happy. Everyone came to celebrate the marriage. Dates were distributed among the guests.

It is customary for parents to give some useful things to their daughters to be used in their new household. Rasulullah(S) gave Fatimah(R) a leather mattress, a water carrier, two millstones to grind flour, one ankle bracelet, and two earthen jars. Rasulullah(S) gave to his loving daughter the most he could give. It was an Islamic marriage; simple, dignified, and blessed. It was an example of an Islamic marriage for all time to come.

Ali (R) had no house. One of the *Ansar Sahaba* allowed the new couple to use one of his houses. Ali (R) moved there with Fatimah(R). Ali(R) and Fatimah(R) had a very happy marriage. They had three sons, Hasan(R), Husain(R) and Muhsin(R) and two daughters, Zainab(R) and Umm Kulthum(R).

Muhsin(R) died as a baby. Hasan(R) and Husain(R) were favored and loved by Rasulullah(S). He often played with them and allowed them to jump on his back and ride on his shoulders.

Fatimah(R) had no servants and did all the work herself. She fetched water, ground flour, cooked food, and took care of her children. She was pious and God-fearing. Rasulullah(S) called her "the leader of young women of Paradise."

Points of Review:

- * Fatimah(R) was married to Ali(R) in a simple ceremony.
- * Fatimah(R) had no servant and did all the work herself.
- * Fatimah(R) and Ali(R) are the parents of Hasan(R) and Husain(R).

Words to Remember:

Ceremony, inviolable, *Mahr*, millstone, *Shard'u*

Names to Remember:

Fatimah, Hasan, Husain, Ruqayyah, Ummi Kulthum, Zainab

The Quranic Study

1. Study the verses about marriage in Islam and man-woman relation. *al-Baqarah*, "They (women) are your (men) garments, and you are their garments (2:187); *al-Nisa*, 4:1; *al-A'raf*, 189; *al-Rum*, 30:31
2. Polygamy is permitted but not recommended in Islam. Study the following verses to see the limited scope of polygamy. *al-Nisa*, 4:3 129
3. Men and women are equal in the sight of Allah. The Quran refers and addresses to both of them in equal terms. See following verses: *Ali 'Imran* 3:195;

But men have a degree of preference. See the reason. *al-Baqarah*, 2:228, *al-Nisa*, 4:34.



LESSON 10

THE GHAZWAH OF UHUD

Third Year of Hijrah

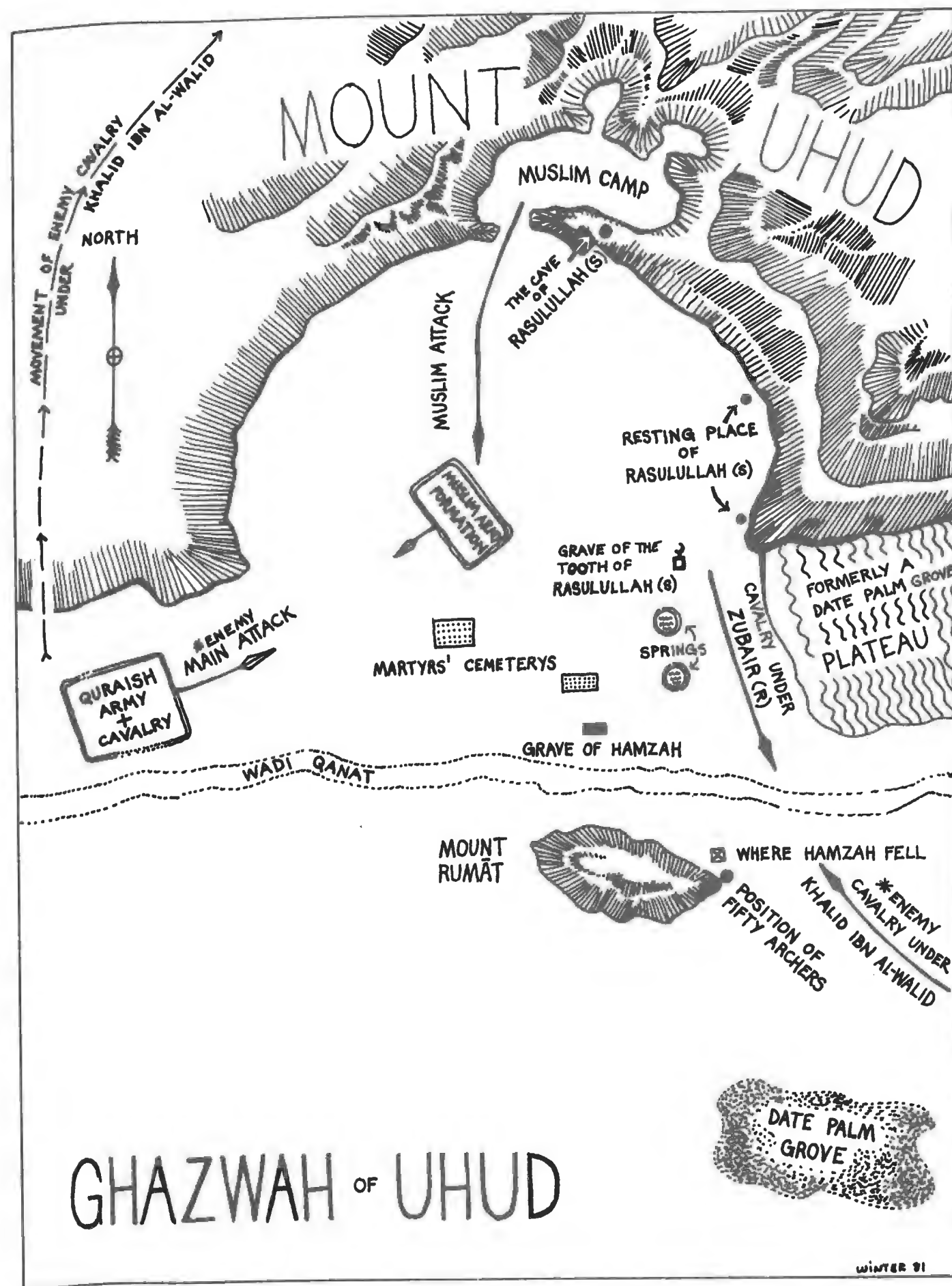
It was the tradition of the Arabs to fight for revenge until either they succeeded or were destroyed. They believed their dead would be in discomfort if the living did not take their revenge. The Arab tribes were very proud of their nobility and bravery. Revenge was a question of honor. Because of their wealth and recognized nobility of birth, the Quraish of Makkah were even more proud of their ancestry than other tribes.

The defeat in the battle of Badr dealt a severe blow to their pride and prestige. The loss of their brave warriors made them extremely revengeful. They knew that with better preparation they could turn the tide of Islam back. So soon after the defeat of Badr, talk of war and revenge was heard in the streets of Makkah. Moving eulogies of the dead were written by the poets. We know the Jewish poet, Ka'b bin Ashraf, went to Makkah with a message of sympathy and support from Jewish tribes. The *Munafiqun* established a contact with the *Kuffar* to support them in any future war. Thus, big war preparations went on in Makkah.

Rasulullah(S) kept himself informed about the Makkah's preparation of war. He also knew of the conspiracies of the *Munafiqun* and of their Jewish allies in Madinah. One day, he learned that an army of *Kuffar*, three thousand strong, had arrived near Madinah. They had started destroying the lands of the Muslims.

Rasulullah(S) invited all the Muslims to defend Madinah. He started with one thousand Muslims to face the *Kuffar*. But there were many *Munafiqun* among the Muslims. In fact, the *Munafiqun* came with the Muslims to play a trick upon them. Their leader Abdullah bin Ubai, accompanied the Muslims for some distance. Then all of a sudden, he returned with three hundred of his followers to Madinah. He wanted to demoralize the Muslims by this trick. The Muslims were left alone to fight the *Kuffar*. However, the Muslims were not demoralized by this treachery of Abdullah bin Ubai. They had faith in Allah. They did not fear death. So they decided to go ahead.

Among the Muslims there were some people who were eager to fight in *Jihad*. They were not afraid of death. They, in fact, were eager to become *Shahid*.



Among them were two children, Rafi' and Samrah. Rafi' stood on tiptoe to show Rasulullah(S) that he was an adult. Samrah was short. He was not accepted. Samrah told Rasulullah(S) that he was stronger than Rafi'. There was a wrestling match. Samrah defeated Rafi' to win his position in the Islamic army.

Rasulullah(S) and his companions were overjoyed to see the faith of the Muslim children. They said to themselves, "If our children are so brave, we should not care about the *Munafiquns*' treachery."

The Muslim army reached the field of Uhud first. They pitched their tents in front of the Uhud mountain. Rasulullah (S) gave everyone some task. Uhud mountain could safeguard Muslims from the rear. There was a big pass on one side. Rasulullah(S) appointed Abdullah bin Jubair and fifty archers to defend it. He told them, "Never leave the pass undefended"

The war started, and soon the army of the *Kuffar* was running away from the field. The Muslims chased them. Once again, seven hundred Muslims defeated three thousand *Kuffar*. They started collecting their *Mal-al-Ghanimah* (Booty). The archers who were guarding the pass saw the enemy defeated and fleeing. They wished to join other Muslims to get their share of the booty. Their leader, Abdullah bin Jubair, stopped them, but they thought the war was over. The pass was left with only their leader and a few guards.

The famous Makkah warrior, Khalid bin Walid, saw this opportunity. He collected a Makkan force and went around the mountain and came through this pass. The Muslims were surprised at this unexpected attack from the rear. They were scared and started running. Other *Kuffar* also returned to fight. Rasulullah(S) himself was hit by an arrow. He was injured. As blood flowed from his face, he raised his hands in prayer to Allah and said, "My Lord, guide my people to the right path of Islam, that they do not know."

The *Kuffar* made a concerted attack upon him. Arrows came from every side. Many companions tried to defend him and gave their lives saving him. Rasulullah(S), however, was neither fearful nor angered.

A rumour went out that Rasulullah(S) had been killed. Muslims were disheartened. Some felt so sad that they even gave up fighting. The Muslims defending Rasulullah(S) realized how this rumour was affecting the Muslims' morale. They announced, "Rasulullah is alive. He is still in the battlefield."

Muslims were overjoyed to hear the news. There was a new spirit. Once again they entered into battle and fought bravely. The army of the *Kuffar* left the

field suddenly. They were tired and feared the new zeal of the Muslims. The Quran attributes the retreat of the *Kuffar* to a terror caused by Allah,

Soon we shall create terror into the hearts of the *Kuffar*, for they associate with Allah other partners.

Ali'Imran, 3:151

Muslims suffered heavy losses. Seventy Muslims became *Shahid*. The Prophet's uncle, Hamzah, was killed. His body was cut up. ~~His liver was chewed in revenge by a lady called Hind~~. Many Muslims were injured. Rasulallah (S) himself suffered many injuries.

Rasulallah(S) was still as full of confidence as ever. He asked Muslims to chase the *Kuffar*. Though seriously injured, he himself led Muslims to chase the *Kuffar* several miles. But the enemy was gone.

The Muslims returned to Madinah. They were sad for the loss of many dear friends. They also knew of their friends' mistake in leaving the pass unguarded. But they were happy that Rasulallah(S) was safe.

There was a lady whose husband, son, and father had been killed. When she learned that Rasulallah(S) was safe, she thanked Allah and said, "If Rasulallah(S) is safe, I do not grieve for my husband, son, and father."

Some Muslims were angry with the *Munafiqun* and the Jews who had secretly supported the enemy. There were some Muslims who mistakenly followed the *Munafiqun*. They were now sad to have missed the chance to defend Islam.

The *Munafiqun* and Jews were happy at the losses of the Muslims. The *Munafiqun* told the Muslims, "If you had followed us you would be safe."

Allah made this battle a test for Muslims' faith.

Points of Review:

- * An army of three thousand strong *Kuffar* attacked Madinah. The Jews and the *Munafiqun* secretly supported them.
- * The Muslims first, won, but the Makkans attacked them through the pass.
- * The Muslims suffered great losses, but their faith was not shaken.

Words to Remember:

Demoralize, eulogies, morale, tradition.

Names to Remember:

Abdullah bin Jubair, Abdullah bin Ubai, Hamzah, Khalid bin Walid, Rafi', Samrah



LESSON 11

THE LESSONS OF UHUD

Fourth Year of Hijrah

At the battle of Uhud, Muslims were not defeated. But they did not win either. They suffered great losses. Many Muslims were killed and wounded.

After the miraculous victory of Badr, this was a great setback — if not a defeat. In fact, Allah had saved the Muslims through kindness after they were near destruction.

After the Muslims returned to Madinah, there was both discussion and soul searching for the people of Madinah. The *Munafiqun* who had deserted the Muslim army were happy that they made a wise decision. They went to the Muslims and told them, "If you had listened to us and followed us, you would not have seen such a day."

The Jews were pleased to see the Muslims humiliated. They could rightly give themselves credit for this humiliation. It was their poet, Ka'b bin Ashraf who incited the Makkans to war. The promise of support by the Jews was also responsible for the invasion of the *Kuffar*. The Jews and the *Munafiqun* were now thinking of completely annihilating the Muslims.

The reaction among the Muslims was, however, very different. First of all, they thanked Allah that Rasulallah(S) was saved. They knew that it was a test from Allah and that the purpose of it was to teach the Muslim *Ummah* a lesson as to how they should act in adversity and defeat.

The Muslims also analysed their weaknesses. It was disobedience to the commandment of Rasulallah(S) that had resulted in the Muslim losses. Muslims realized their mistake that instead of concentrating on the total annihilation of the power of the *Kuffar*, they had become busy collecting the *Mal-al-Ghanimah*.

There were Muslims who due to some weakness couldn't join the war. They were sincere Muslims, and they felt deeply disturbed by this loss. They felt it was partly due to their laziness and lack of responsibility that the Muslims had suffered. They had missed a great chance to serve Islam.

It was at this time that Allah sent his revelation to educate Muslims on the lesson of Uhud and to promise them future rewards.

There were those Muslims who were misled by the *Munafiqun*. They did not go to fight. Now they felt bad. They had missed an opportunity to fight for Islam and die in the way of Allah. They came to Rasulallah(S) and asked his and Allah's forgiveness. They were sincere, so Allah and Rasulallah(S) forgave them.

There were those good pious Muslims who went with Rasulallah(S) and fought in the battle. Some of them lost their relatives in the war. They were themselves injured. They were happy to be with Rasulallah(S) on the day of the battle. The *Wahi* told about such people,

For those people who heard the call of Allah and His messenger after they were harmed in the battle; for such people who do good deeds and avoid evil deeds there is a great reward.

Ali 'Imran 3:172

There were Muslim women whose husbands, brothers, and children were killed. They were sad for the loss, but they were patient. They were happy that their Prophet(S) was safe. They also knew everyone has to die one day. Allah chose their relatives to become *Shuhada'* in *Jihad* to honor them and reward them in the hereafter.

Allah told the Prophet(S) how happy their relatives were in paradise,

Think not of those people who are slain in the way of Allah as dead; in fact, they are alive and receive their provisions in the presence of their Lord.

Ali 'Imran 3:169

The Muslims also knew that those who left the pass unguarded were responsible for this tragedy. Allah told them in His revelation that obedience to Allah and His Prophet(S) is necessary for success. The Quran said, "Obey Allah and obey His messenger that you may find mercy." *Ali 'Imran 3:132*

Besides, victory and defeat are both from Allah. The Muslims will be victorious if they have faith in Allah and are patient in their defeat. A Muslim should never give up hope. The Quran warned, "If Allah is your helper none can overcome you; and if He withdraws His support who is there to help you? So let the believers put their trust in Allah," *Ali 'Imran 3:160*

Rasulallah(S) was neither bitter nor angry with this situation. He came to reform, teach and guide mankind. Both victory and defeat have an important message for Muslims. Rasulallah(S) knew the habits of the days of *Jahiliyyah*

could not be changed so easily. The job of a Prophet is to remove the weaknesses of ignorance and give his followers a new moral life. He also knew that Allah, through this failure, wanted to teach Muslims some important lessons. This *Wahi* taught many important lessons to the Muslims, and Rasulullah(S) now spent his time in reinforcing the message of the *Wahi* and in rebuilding the character and morale of the community.

Although you may read the message in *Surah Ali-Imran*, 3:122-180, summarised below are the important points.

Muslims deserve Allah's help and mercy only if they obey Allah and His messenger.

True believers spend their money and exert their efforts in the way of Allah to please Allah. A true Muslim is kind, compassionate and, forgiving. He himself seeks forgiveness from Allah for all his sins and faults.

Allah has promised paradise for the believers. But the believers will pass through the tests and trials before they can enter paradise.

For the cause of Allah, many prophets and pious Muslims have sacrificed their lives. Death in the way of Allah leads to true and eternal life in Paradise. Every believer should aspire for that life.

It is only Allah who is eternal and who gives victory and defeat. The prophets are sent only as warners by Him. Muhammad(S) is a human, a messenger, like earlier messengers. He, too, one day will die. Therefore, the Muslims should look to the eternal message of Islam and not to the fact that Rasulullah was alive for their support.

Allah gave victory to the Muslims. Then they disputed and disobeyed, and Allah showed them the results of those disputes. Therefore, victory lies in faith, obedience and unity.

It is extreme kindness of Allah that He sent a messenger who is kind-hearted and of a loving nature to teach Islam and purify the bodies and souls of the believers. The believers should obey him in order to succeed.

As for the *Kuffar* the *Munafiqun*, and other enemies of Islam, Allah will destroy their power and give them painful punishment in the Hereafter. Allah will make the Muslims victorious, if they remain patient, fear Allah, and continue to have firm faith.

The Jews of Madinah had played an important role in the battle of Uhud. They were very happy at the suffering of the Muslims. Banu Nadir's poet, Ka'b, who had invited this attack, was killed by the Muslims. This made the people of *Banu Nadir* very angry with the Muslims. They broke their agreement with Rasulullah(S). They even secretly tried to kill Rasulullah(S) during the fighting in which they had openly sided with the *Kuffar*. The suffering of Muslims made them very bold, and they started showing open hostility towards the Muslims.

The Muslims were forced to fight the Jews once again. The Muslim army surrounded the Jewish castles. Facing the Muslims, the Jews locked up their forts and castles. For fifteen days the Muslims kept the siege. Finally, the Jews gave up on the condition that they be allowed to go safely. Rasulullah(S) allowed them to leave with everything that they could carry except their arms. They left with their camels, horses, and mules laden with their belongings. Many settled in Khaibar; others went to Syria.

The suffering of Muslims in Madinah encouraged Arab tribes to hurt Muslims more. Several of these tribes started harassing Muslims.

The people of *Adal* and *Qarah* invited ten Muslims to teach them about Islam. On their way, they killed eight of the Muslims and captured the other two. These two were sold in Makkah and were killed by *Kuffar* there. (Read their story in *The Stories of Sirah*.) The tribe of Kilab also invited Muslim teachers. Rasulullah(S) sent seventy of them. All of them except one were killed.

The Muslims were sad, but they were not disheartened. They knew Allah's help would surely come.

Points of Review:

- * Through the suffering of Muslims in the battle of Uhud, Allah wanted to teach them some important lessons about victory and defeat, life and death, faith and patience.
- * The Jewish tribe of *Banu Nadir* was expelled from Madinah because of its treachery.

- * Some Arab tribes invited the Muslims to teach them Islam but killed many of them by treachery.

Words to Remember:

Siege, Treachery

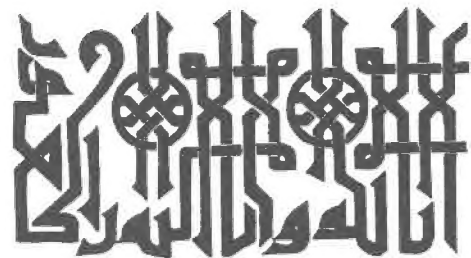
Names to Remember:

Banu Nadir, Ka'b bin Ashraf, Khaibar, Kilab, Adal, Qarah

The Quranic Study

The reading of previous chapters will help you to understand Surah *Ali 'Imran* 3:122-180. Read this chapter and see what Allah says about the following. Give proper reference of the *Ayah's* in your answer.

1. How did Allah help the two weakhearted groups?
2. In what ways did Allah help the believers?
3. What should the Muslims do to become successful and victorious?
4. What will bring misfortune and defeat to the Muslims?
5. What did Allah promise to do to the *Kuffar*?
6. How does the Quran describe the character and role of Rasulullah(S) as a messenger of Allah?
7. What happens to the *Shuhada'*?
8. Were the promises made in these *Ayah's* fulfilled in the future?



LESSON 12

ALLAH GIVES A FORMULA FOR SUCCESS

Fourth Year of Hijrah

All evil habits are bad. Some of them destroy human beings both physically and mentally. They are bad for the individual and for society. According to the Quran four habits which are the worst enemies of human beings are: drinking, gambling, games of chance and idolatry.

Drinking is one of the vices which was as common among all the Arabs in the past as it is in our modern society. It is the root of all evils. By drinking, one loses control over one's mind and body. One has no control over one's actions. One endangers one's own life as well as the life of other human beings. Many other evil acts such as murders, rapes, and burglaries are committed by the drunk.

Islam teaches us that our mind is a special gift that Allah has given only to human beings. Allah wants us to use our minds properly. By the use of reason we can recognize Allah and His purpose in our life.

Drinking also destroys one's health. Alcoholism in itself is a sickness. In recent years, much research has been conducted into curing this sickness. Every bad habit is difficult to give up, but drinking is the worst. People who cannot stop drinking are alcoholics. These days, when alcoholics recognize their sickness and want to give up the habit, they have to go through special programs in clinics.

Gambling is another evil that is condemned by the Quran. Allah has given us a mind and body to use properly. Allah wants us to earn our living through honest work. Human civilization is built by hard work and not by gambling. Besides, in gambling many people lose their money while one takes it from them.

Gambling is also a kind of sickness. Compulsive gamblers do not stop when they win. They stake everything even when they start losing. History tells us, and we have everyday examples, that gamblers stake all their possessions, ignoring the rights of their families. Gamblers lose the habit of hard work and stop being a productive part of human society.